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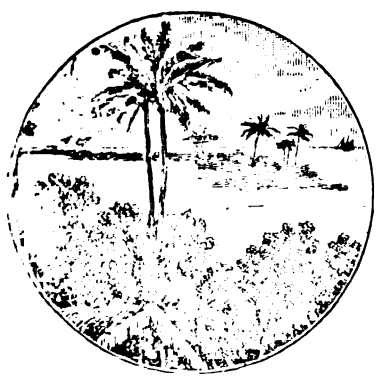

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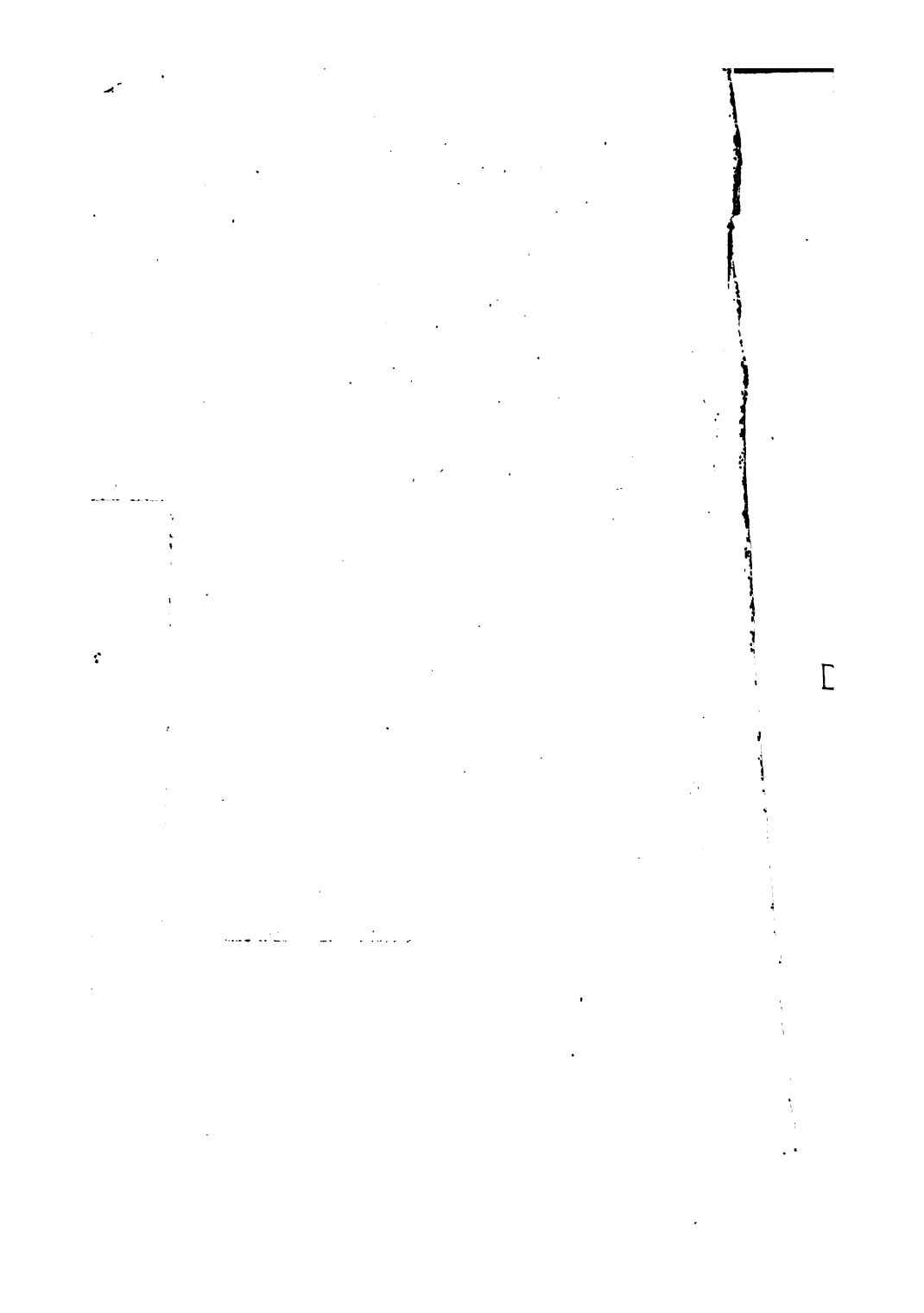

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DANIEL WHEELER.

CHAPTER I.

IN THE ARMY AND NAVY.

"And yet, thus 'wildered, not without a guide,
I wander on amidst the shades of night."

"I WAS born in London, the 27th day of the Eleventh Month, 1771." So begins the autobiography of one of the most remarkable men who ever united themselves with the Society of Friends. Nor is this saying too much, when we consider the wild days of his youth, exposed as a soldier to almost every kind of danger and hardship, his subsequent change of heart by the "immediate work of the Holy Spirit," his ultimate promotion to friendship with the Emperor Alexander the First, whilst employed by him in superintend-

ing the drainage of land in Russia, and finally his missionary labours in the far off isles of the South Sea, and in America as an able minister of the Gospel of Christ.

Daniel Wheeler's parents were members of the Church of England. His mother was no exception to the saying attributed to Buonaparte, that celebrated men were the offspring of superior mothers, for he speaks of her as "a woman of large capacity, combining great sweetness with firmness of mind." He was, however, early deprived of the benefit of her care and influence by her death when he was about twelve years old, his father having died about five years previously.

A situation at sea was shortly found for the orphan boy, and he sailed in a merchant vessel for Portugal, having on this his first voyage a very narrow escape from fire, the danger being increased by the river Douro being frozen at the time. On his return, he went into the navy and continued there nearly six years; but by his recklessness and folly he lost the opportunity of renewing his situation, and, not being acquainted with a trade,

was brought into such abject poverty that he was strongly tempted to take away his own life. From this rash step he was mercifully preserved, and finally entered the army as a private soldier.

Here may be said to begin, if we like to call it so, "the romance of real life," proving, alas! a terrible confirmation of the truth that "the way of transgressors is hard." Wheeler's regiment was ordered to Ireland during a time of great agitation, and he escaped, almost as by a miracle, the fearful alternative of killing another to save his own life. The Continent of Europe was at this time plunged into the horrors of the French Revolution, and the young soldier, who was now simply a machine in the hands of others, was sent abroad to join the British Army then under the command of the Duke of York.

Terrible suffering ensued, to which even the battle-field, where the cannon "volleyed and thundered," must have seemed preferable; for the troops were "wholly unprovided with provisions and every common necessary." Let those who speak of the glories of war look at its stern realities

and tell us how they can reconcile its mandates with the merciful code of the Sermon on the Mount.

Wheeler tells us of "the constant exposure to every shower of rain that fell, without covering over my head, and with no couch but the earth, and that at times soaked with wet; whilst harassed by fatiguing marches night after night and with little rest by day; amidst hunger and thirst, being often short of food for days together, and occasionally no water to be had without digging a well to procure it to avoid the unwholesome waters of the stagnant pools; . . . . for several weeks together my clothes were never taken off but to renew a shirt, and my shoes but seldom off my weary feet." Constant exposure and extreme fatigue brought on a very serious attack of fever, during which he heard one of the surgeons who attended him in the hospital saying, "He will not want anything long." He was not, however, to die as a forlorn exile, a victim of war, but to recover to show forth the praises of Him who was about to call him "out of darkness into His

marvellous light." One more remarkable preservation which preceded his conversion has yet to be narrated.

When on a subsequent occasion he had been some weeks at sea in "a remarkably fine vessel," he proposed to one of his friends to leave her and go on board an old collier which came alongside. This unaccountable action, as it seemed, they persisted in carrying out, amidst the ridicule of their shipmates. The same evening a hurricane arose, and the vessel they had left was never heard of afterwards.

Whether partly owing to this circumstance or not he never seemed decidedly to know, but it was about this period, and whilst still at sea, that the great and lasting change took place which altered the whole course of his life. He appears to have been deeply convicted by the Holy Spirit, without human means, of his own "lost condition by nature, and mercifully enabled also to see the remedy and the entire spirituality of the Gospel dispensation." Becoming "dissatisfied with the military profession, he resolved that if permitted again to reach the

shore he would endeavour to lead a life of more circumspection, and one which should tend to the glory of that Being who had thus so mercifully visited him by His free grace."

He left the army in the early part of 1796.

CHAPTER II.

JOINS THE SOCIETY OF FRIENDS, AND BECOMES A MINISTER. SUPERINTENDS THE EMPEROR ALEXANDER'S DRAINAGE WORKS AT PETERSBURG.

> Unharmed and safe, where wild and free
> Across the Neva's cold morass
> The breezes from the Frozen Sea
> With winter's arrowy keenness pass.
>
> WHITTIER.

DANIEL WHEELER'S eldest sister, Barbara, had married a member of the Society of Friends, residing near Sheffield, and had herself subsequently joined their body. Her soldier-brother had become an inmate in their family, and after the religious impressions of which we have spoken he began to attend their place of worship. It is well known that the "Friends" do not recognise a one-man ministry, set apart by the ordination of human hands. Gathering together in silent prayer before the Lord, they wait from time to time to know His will, whether it shall please Him to instruct them through the immediate

teaching of the Holy Spirit, or whether to use human lips—either of male or female—to convey His message.

The little meeting to which his sister's family went was usually held in silence, but to his newly-awakened soul they were "solemn seasons," and "times of peculiar instruction to his mind, in which the power of the Lord was sensibly felt and His truth revealed." He was admitted into recognised fellowship with the Society in 1799. About this time he entered into business in the seed-trade—a great change indeed from the constant excitement of his previous life; but the restlessness of his nature had been subdued, and he stood day after day behind the counter with true content and cheerfulness, taking daily short intervals from his business, in which for years he had no assistance, for reading the Scriptures and prayer.

"As a tradesman," writes one of his sons, "he uniformly maintained an unblemished character for integrity and fair dealing; and his daily course of conduct was characterised by a habitual reference to a higher principle than that of mere interest,

which insured for him, in no common degree, the respect and confidence of those with whom he was connected."

In the year 1800 he married Jane Brady, of Thorne, and notwithstanding the delicacy of her constitution she was spared to him as a sympathising help-meet and wise counsellor for thirty-two years.

Truly it was no light service she had undertaken, for we are approaching a period in Daniel Wheeler's life, when one less endued with a "meek and quiet spirit," balanced by firmness and moral courage, might well have been dismayed. Several years after their marriage the state of his health induced him to move to a short distance from Sheffield, and afterwards his desire to be less encumbered with outward care led him, in accordance with what he believed right, while in very moderate circumstances, to relinquish one branch of his business, which, though very profitable, he felt to be too engrossing, and he then turned his attention a good deal to agricultural pursuits. He once took a confidential friend to a small

field near his house nearly surrounded by trees, where he said he was accustomed to retire alone at an early hour of the morning, and late in the evening, and often at noon when at home, thus adopting the resolution of David, "Evening and morning and at noon will I pray." Doubtless it was at these seasons that the impression, long felt, became sealed on his mind that he, who had been snatched as "a brand from the burning," was called on to proclaim to others the mercy of God in Christ Jesus to the chief of sinners. Like the Apostle Paul he was not disobedient to the heavenly vision, but from time to time his voice was heard in the little meeting he attended, giving utterance to

> "Words of truth so fresh and living
> That ever to the inward sense
> They bore unquestioned evidence
> Of an anointed messenger."

He was acknowledged by his friends as a Minister of the Gospel in 1816.

It is interesting to notice in the Acts of the Apostles, which has been called the Gospel of the

Holy Ghost, how distinctly the early disciples were constrained and restrained by this mighty in-dwelling power. We find that when Paul himself essayed to go into Bithynia, "the Spirit suffered him not," while the same Spirit, in a vision, directed his steps to Macedonia. Philip was sent into the desert to join himself to the chariot of the eunuch, and caught away when his work was done.

The same guidance, we cannot doubt, is given in the present day to the Lord's dependent children, who look to Him continually for direction. For several years Daniel Wheeler had felt that he should be called to go abroad, but to what part was as yet unknown to him. Like the Israelitish priests of old, his feet had to touch the waters of Jordan before they divided. He was prepared to go forward as soon as the will of his Master should be revealed.

Still his faith was sorely tried, and at one time, when the burden of uncertainty pressed heavily upon him, he earnestly pleaded that light might shine upon his path. In an unexpected way

the answer came. One of his little boys was putting together a dissected map of Europe, and his father's eye rested on Petersburg with a clear belief that it was there the Lord would send him.

At that very time the Emperor Alexander, who had been in England and was favourably impressed with the English mode of farming, was making enquiry for an Englishman to superintend some of his agricultural works, and having become interested in the Society of Friends, he particularly desired that a member of that body should undertake the commission.

The work was ready for the man, and the man for the work. After patient waiting, he knew beyond a doubt

> "The noiseless gliding
> Of a stone into its place."

His gentle wife, instead of shrinking as he had feared from such an uprooting from her native land, freely encouraged him to go on where the Lord led. Accordingly, he went alone to Russia first, and had a very interesting interview with the

Emperor, expressing, as he tells us at parting, the desire "that, when time shall rob thee of thy earthly crown, an inheritance incorruptible and undefiled—a crown immortal, may be thy happy portion." The Emperor appeared touched, and "held my hand," says Daniel Wheeler "fast in his for some time, and did not utter another word." The autumn of 1818 saw the little family of emigrants settled into their new home at Otka, on the banks of the Neva, where arrangements had been made for their comfort by the kind forethought of their Imperial master. It was an excellent house, containing twenty-four rooms, with one especially set apart for a meeting after the manner of Friends. A lively spot it was for the young people owing to the "incredible number of barks or rafts which floated past every day, laden with hemp, tallow, and provisions from noblemen's estates in the interior, and brought down by the current of the river." Now began the serious work of draining a plot of about a thousand acres in which the work of a plough was sometimes rendered useless by large tree trunks beneath the soil in an advanced

stage of decay. Three hundred soldiers were sent to aid in the peaceable employ of clearing the land, a good suggestion for the happy time when men shall "learn war no more." Long shelves were their beds, black bread and onions formed their repast. Just as they were drawn into line and ready to begin their work, these peasant-soldiers, dirty and bearded, took off their caps and implored from the Virgin Mary a blessing on their labours.

Our friends looked higher, but the blessing sought was the same. By dint of resolute perseverance, and "that capacity of patient endurance" which is characteristic of the Russians, combined with the clever practical tact which Daniel Wheeler displayed in his generalship over his men, the work went on well, and the kindly Emperor, glad to escape from the formality of Court life, would come over in simple fashion and express his satisfaction at its progress. On one occasion, after making the unobsequious Friend take the second seat in his droschky, he stayed to tea with the family. The Empress also came more

than once to call, but the barrier of a foreign language was a difficulty, as the presence of an interpreter was felt on both sides to be undesirable.

There is little doubt that the familiar intercourse for which the Emperor Alexander thus opened the way tended to deepen the religious impressions which appear to have been early made upon his mind. "It is a very difficult thing," he said, during one of those conversations after attending a Congress at a distance, "to act for a nation, but I hope I have acted under God, and the measures I have taken I hope have been approved by Him. I am encouraged to believe so because not a drop of blood has been spilt. When the nations were in great distress and suffering during the late calamitous war, they then prayed to God, but they are like the Jews of old, they have now forgotten Him." "I told him," writes Daniel Wheeler, "that I had never forgotten him, and that a petition had been raised in my heart on his account. 'Yes,' he said, 'and I have often thought of you; there has not been one day, not

one day, but I have thought of you and of Messrs. Allen and Grellet, and always felt myself united to you three in spirit.'" After a solemn devotional time, in which Daniel Wheeler had addressed to him words of encouragement, he seemed much broken down. "He gave me his hand," continues the former, "and attempted to describe his feelings, but was unable to utter anything, except 'I have felt it,' laying his hand on his heart. . . . 'Remember me in your prayers.' As the carriage drove off, he said 'God bless you.'" It was the Emperor's practice to read a chapter in the Bible daily, and to carry a copy of the Scriptures always with him. The 91st Psalm, to which his attention had been providentially directed during a time of peril, was a great favourite with him.

We must not dwell longer on similar details, but we cannot wonder that when the tidings of the death, in 1825, of such a Ruler over the fifty millions of Russia, reached the home of his faithful employé, the latter should write of him as "our much-lamented and justly-beloved Emperor."

During the winter before this sad event oc-

curred the most awful visitation by a deluge that was ever remembered. The water was twelve feet in the main street on Vasily's Island, and many lives were lost. For three hours a general silence prevailed in the city, the police rowing about in boats to render assistance, and the good Emperor appearing on the scene to encourage the people to exertion, contributing himself £40,000 towards the relief of the sufferers.

A terrible fire followed a year or two afterwards, and many regiments of soldiers were employed to check its fury.

The little exiled family had thus their sympathies deeply called forth for those around them, though they do not appear personally to have suffered from these calamities; but the terrible frost of 1820, when the thermometer fell to 37 degrees below zero, was a very severe ordeal, the more so as the four youngest children were ill with scarlet fever. They all, however, mercifully recovered. The proximity of abundance of wolves, driven by the cold nearer than usual to human habitations, and sometimes turned mad

by the severity of the weather, was not a pleasing feature, but through all faith did not fail them.

From 1818 to 1832 Daniel Wheeler carried on indefatigably the work he had undertaken, *i.e.*, the drainage of large tracts of land near Petersburg, which seemed at first to present almost insuperable difficulties, owing to the barren or marshy nature of the soil.

During this time he had brought 3,000 acres into full cultivation, had drained 2,700 more, and established fifteen considerable farms.

The same gracious Lord who had ordered his steps to Russia was now about to grant a release, but it came in a call to wider service, verifying the words, "He that is faithful in the little is faithful also in more."

CHAPTER III.

GOES FORTH AS A HERALD OF THE GOSPEL IN DISTANT SEAS.

Where the unwarning tropic gale
Howled through thy *Freeling's* tattered sail,
The same mysterious Hand which gave
Deliverance upon land and wave,
Tempered for thee the blasts which blew
  Ladoga's frozen surface o'er,
And blessed for thee the baneful dew
  Of evening upon Eimeo's shore.

WHITTIER.

"In journeyings often, in perils of waters . . . in weariness and painfulness . . . in watchings often . . . beside those things that are without, that which cometh upon me daily, the care of . . . the churches."—PAUL.

"YE are not your own, ye are bought with a price" had been engraved as with a signet on Daniel Wheeler's whole being from the first day of his conversion.

A free and voluntary δοῦλος or "slave," as Paul calls himself, he had thenceforth no will of his own, and when there loomed before him in the

far distance an intimation from his Lord and Master that wife and children must be parted from for the sake of the Gospel, his soul bowed in reverent submission, with the language, "The cup that my Father hath given me, shall I not drink it?" Vast indeed was the prospect which opened before his mental vision, for the "ends of the earth" in that day, when steam had not revolutionized ocean traffic, were far more difficult to reach than now.

New South Wales, Van Dieman's Land, and some of the islands of the Pacific Ocean were clearly pointed out as his field of service. His faithful wife, as on former occasions, with noble self-surrender, upheld his hands, and his family united with her in esteeming it a sacred privilege to bear their part in willingly surrendering their father for such an object. It was arranged that the eldest son should take his place in the business concerns, and that the rest of the little band should also remain in the land of their adoption.

Dark clouds were already gathering over the horizon, and before the anchor was finally taken

up the tempest broke in a storm; yet in the midst of it the bow of mercy was seen, and out of the depths the tribute of thanksgiving arose. Daniel Wheeler had, as he believed, taken a final leave of his family before setting out on his extensive journey, and he made his way to London to obtain the united concurrence of Friends, and obtain their assistance in the carrying out of his object. He was afterwards laid aside by illness at the house of Joseph John Gurney, at Earlham, and before he had recovered the sad intelligence arrived that three of his children were seriously unwell, and that his beloved wife had fallen a victim to what had appeared to be a very mild attack of fever, which terminated fatally within nine days.

The frail tabernacle had doubtless been shaken by what she had had to pass through, although she had not permitted any uncontrolled expression of grief to add a drop to her husband's already overflowing cup. After the first stunning effect of the stroke which, he says, "filled my heart with anguish indescribable and irresistible," had a little subsided he found some alleviation in the

thought that his dearest one was spared the suspense and anxiety which must have been her portion on his account whilst travelling amongst barbarous nations and exposed to various hardships, so that he could even feel thankful that the suffering would henceforth be his only.

As several months had to elapse before the final start could be made, the bereaved husband returned once more for a brief interval to his desolate family, having the comfort of finding his children recovered. His son Charles gladdened his heart by offering to go with him as companion, and after another needful visit to England they embarked together, towards the end of 1833, in a little vessel called the *Henry Freeling*, which it had been thought best to purchase and fit up for the occasion, as voyages would have to be made from island to island. She was destined to rough it in no common manner, but proved seaworthy, and carried them safely through many a fearful storm by the good favour of Him who can still say to the tempest, "Peace, be still."

The divine interposition was sometimes so

apparent that the voyager might well have said, in the words of Dean Alford:—

> "My bark is wafted to the strand
> By breath divine,
> And on the helm there rests a Hand
> Other than mine.
> One who has known in storms to sail
> I have on board;
> Above the raving of the gale
> I hear my Lord."

But we are somewhat anticipating, for before they were, like the great Apostle, "tossed up and down" on the mighty deep, a trial of faith almost as great awaited them by a detention of more than three months from contrary winds within sight of their native shore. This was, however, overruled for good, as it afforded the opportunity of making a desired change in the management of the craft, the little vessel being put under the command of Captain Keen, who proved especially fitted for a charge requiring much nautical skill and continued patience with the crew.

Fairly launched at last, they had a prosperous voyage till they reached the Equator, when,

becoming becalmed, they concluded to bear down to Rio Janeiro for supplies of water, &c.

Daniel Wheeler, "whose eyes were in his head," and who combined with his dependence on Almighty protection a keen-sighted look out against danger, noticed when on deck (his usual practice) in the early part of the night, "a vessel approaching with uncommon rapidity in a most suspicious direction, as if intending to cross our forefoot and cut us off. We watched her very narrowly," he says, "expecting every minute she would open a fire upon us."

The situation was, he felt, very critical, as that neighbourhood was exceedingly infested with piratical vessels. But He, who in former days defended His people by causing their enemies to apprehend danger where there was no real foe, guarded his servant in the same way; for the *Henry Freeling* being a nondescript vessel, it was thought that, when examined with a telescope, she was probably taken for a decoy which it was better to keep at safe distance. "The Lord only was our deliverer," writes Daniel Wheeler, "and

to Him alone our preservation is with thankfulness ascribed."

When we read that twenty-one days out of fifty-nine before reaching the South American coast had been spent in calms and light breezes, we may well appreciate the blessings of steam navigation! Some service in the Gospel amongst the English residents at Rio was accomplished before the devoted labourer again encountered the ocean and its perils. These were of no light character; again and again there seemed imminent danger that the little bark would be overwhelmed by the mighty tempests which swept around her. One especially remarkable deliverance is thus related by Daniel Wheeler.

"Shortly after the vessel had shipped a heavy body of water, I went up the hatchway to look round for a short interval: at that moment the seas were running in mountainous succession, and I observed that some of the loftiest of the waves were very nearly prevailing against our little vessel. Whilst trying to get some breakfast, one of the men called down to inform us that there was a

sight worth looking at on deck; it was a large collection of a species of whale close by the ship; there were perhaps more than two hundred of these animals close to us, each about twelve feet long. The man at the helm said that they served as a breakwater for us; they occupied a considerable portion of the surface of the sea, in the exact direction between the vessel and the wind and waves, reaching so near to us that some of them might have been struck with a harpoon; they remained constantly swimming in gentle and steady order, as if to maintain the position of a regular phalanx, and I suggested that nothing should be done to frighten them away.

"It was openly remarked by some that not one sea had broken on board us while they occupied their useful post, and when they at last retired, it was perceived that the waves did not rage with the same violence as before they came to our relief. I give this wonderful circumstance just as it occurred, and if any should be disposed to view it as a thing of chance *I* do not, for I believe it to be one of the

great and marvellous works of the Lord God Almighty."

After a tempestuous voyage of between three and four months from the time of leaving Rio Janeiro, the *Henry Freeling* anchored safely off Hobart Town. Gratefully, on looking back, Daniel Wheeler recounts the preservation experienced. "We have been compelled," he says, "to seek refuge more than twenty times from the fury of the hostile elements, by 'lying to' with the ship's head to the wind and waves; and this has been resorted to only in cases of extreme danger."

Gladdened and refreshed after landing by cheering intercourse with fellow-missionaries of the same household of faith, James Backhouse and George Washington Walker, he, like the great Apostle, "thanked God and took courage."

Very gracious is the care and compassionate love which provides at the right time for lonely labourers the fellowship of kindred souls, prepared to work together in the advancement of the Redeemer's kingdom. Both in Tasmania, and afterwards in New South Wales, meetings for

divine worship were held with the people; and finding that James Backhouse wished to visit the penal settlement on Norfolk Island, Daniel Wheeler, though it had been his own desire to proceed without delay to the Society Isles, believed it right to convey his friends there in the *Henry Freeling*. On approaching the island a boat came for the two who were to be landed there, and, after a sudden leave-taking, the father and son with saddened hearts pursued their solitary voyage on the bosom of the Southern Pacific.

Charles Wheeler, in his letters home, describes with delight the beauty of several species of jelly-fish with which the ocean was illuminated at night in a brilliant manner. He mentions that grampuses, sharks, porpoises and dolphins were common, and speaks with especial interest of "some small striped fishes called by the sailors pilot-fishes. They attract a good deal of notice from their propensity to accompany the vessel: they are seen for hundreds of miles frolicking close beside it, and occasionally darting aside after some particle that attracts them for a moment from their favourite

position in the van." Eleven weeks after leaving Sydney, so tedious in those days was transit by sea, the mountains of the long-looked-for Tahiti were a welcome sight.

CHAPTER IV.

CONTINUES HIS MISSIONARY LABOURS.
TAHITI.

I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care.

WHITTIER.

Till coral reefs 'mid desert seas
Become the true Hesperides.

MONTGOMERY.

WHAT pictures of beauty do these lines of Montgomery bring before us! What thoughts of the wonderful power of the Creator, who, through the instrumentality of so insignificant a worker, has caused mimic palaces to raise their heads above the waves, palaces left untenanted by the little architect, which dies at once when subterraneous forces uplift its lovely home above low-water mark. Fragments of coral, broken to pieces, form a rocky superstratum, and the surface, decomposed by the atmosphere, is favourable to the growth of plants; the birds and breezes waft to

this prepared soil the seeds of a tropical vegetation, and soon arises a perfect paradise of loveliness. A blue sky, a blue sea, a fairy ring of greenness, caused by the waving branches of the graceful palm-trees, draped with festoons of fantastic creepers, forests of cocoa-nut, bananas and bread-fruit : babbling streams leaping from the heights, and lofty mountains towering to an elevation of from six to eight thousand feet.

Looking stedfastly down into the clear water, lying too deep to be broken by the dashing waves, the coral may be seen in process of growth—emerald-green, sapphire-blue, peach-pink, purple, yellow, and dazzling white ; while fishes, as varied in tint, dart in and out.

A wonderful sight truly it must have been for our weary voyagers after the long monotony of the ocean !

Great care in navigation is needed, for at the distance of eight miles the surf may be heard breaking over the rocks like a warning bell. It was to the Society Islands that Daniel Wheeler had felt himself most strongly attracted when the

call to distant service was first heard, and it may be well to delay a little the course of the narrative in order to touch on the history of the group. The largest and most important of these is Tahiti, which is about thirty-two miles long, and has all the characteristics of prodigal beauty for which the islands are famed. Point Venus, which contributes to form Matavai Bay, the best of the natural harbours caused by openings in the coral reef, is especially mentioned by Daniel Wheeler as the residence of Charles Wilson, one of the missionaries with whom he took tea when on his way to Tantira. The islands of Tiasei, Eimeo, Huahine, Raiatea, and Oahu all became the scene of his labours, of which more shall be said in due course. Tahiti appears to have been first discovered in 1606 by the Spanish navigator Pedro Fernandez di Quiros, but by far the most important visit was that paid by Captain Cook in 1769, when, accompanied by Sir Joseph Banks and an eminent scientific staff, he went there mainly for the purpose of observing the rare occurrence of the transit of Venus across the sun's disc. The name Point Venus, given to

the spot, commemorates the event. Several other islands were discovered by the famous navigator at this time, and received from him the collective appellation of the Society Isles. The story of his discovery excited the greatest interest in Great Britain, and led to the formation of the London Missionary Society, which fitted out a vessel called *The Duff*, to carry to the benighted savages the blessings of the Gospel and of civilisation.

At the time of Daniel Wheeler's visit the great body of the natives had renounced heathenism, with its attendant horrible practices, and had been gathered into Christian congregations. We will now resume his personal narrative.

The first introduction to the inhabitants was by means of a canoe, bearing four of the natives with oranges, guavas and other kinds of fruit. The extent of ground occupied by the guava shrub is one of the distinctive features of Tahiti, there being two kinds, the red and white, with a delicious flavour something like the pomegranate.

Just as Daniel Wheeler and his son were about to land in order to take tea with George Bicknell,

the deputy consul, some members of the royal family, including the young husband of the Queen, came on board and seemed much pleased with everything they saw, promising to return the next day.

The pilot brought to the Friends the welcome information that the use of spirituous liquors was entirely prohibited in Tahiti, saying, "Rum is no good here." This enactment was carried so far that when anything of the kind was found in private houses, it was taken out and thrown away, and the natives even smelt the breath of people to ascertain if they were liable to the severe fine imposed on breaking the law! At so early a date (for this was in 1835) had their eyes been opened to see the only way of effectually banishing this dire evil; and however little we might be prepared to endorse the method of carrying it out, we must yet admire their resolute spirit, and acknowledge that they were determined to do their best to "knock the nail on the head."

Their good intentions were sadly frustrated by the sailors of so-called Christian nations, under whose influence this forbidden foe was clandes-

tinely landed amongst supposed empty casks sent for water. When discovered, however, the casks were destroyed, and their contents totally lost.

Royalty in the Pacific Isles was neither grand nor gorgeous. Daniel Wheeler says: "The king and his brother came on board to dinner, but did not remain long; they come and go as they please; we treat them with civility, but no longer as strangers, nor they us. This seems to suit their habits and inclination, which, like their bodies, are not accustomed to restraint.

"They paddle themselves off in a canoe, with no other clothing than check shirts, with a loose piece of blue cotton tied round the waist, and low-crowned straw hats and a broad blue ribbon round them."

Ever looking out for that divine guidance which had hitherto directed his steps, Daniel Wheeler felt it right to ask for a conference with the whole of the missionaries of the district, and finding that such a meeting was about to be held at Papara, he and his son accompanied George Pritchard, who called for them in a boat.

The kindness of the resident missionaries in the different islands may here once for all be mentioned. Without their assistance it would have been impossible for Daniel Wheeler to have accomplished his purpose, but they cordially acted as his interpreters and gave him the right hand of fellowship. The names of Charles Wilson, and his son Samuel Wilson, George Pritchard, William Henry, Alexander Simpson, Henry Nott, and others, were held in grateful remembrance, and on their part they hailed with pleasure a fellow-labourer in the same blessed Gospel.

In allusion to the Conference, Daniel Wheeler writes: "Having understood that on the present occasion the principal chiefs from all parts of the island would be there, and a large muster of the inhabitants, it occurred to my mind that it would be a favourable medium through which my arrival might be publicly announced to all the distant districts if, at a suitable time, my certificates were read. These were letters of introduction and cordial sympathy in the work from the Yearly

Meeting of the Society of Friends in London, and had been translated by William Ellis into the Tahitian language. After the regular proceedings of the meeting were over, George Pritchard read aloud and clearly explained the documents. The natives listened with serious attention, and a deep solemnity spread over the assembly, during which Daniel Wheeler said: "I was desirous that these documents might be read which would account for a stranger being present, and inform all that I came not here in my own will but in the will of my Lord and Master, whose I am, and whom I desire to serve to my latest breath. And would also let you know that I came with the full unity and consent of that branch of the Christian Church in England of which I am a member. And now grace, mercy and peace from God the Father and our Lord Jesus Christ be multiplied upon all the inhabitants of this land; and may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, keep our hearts and minds," &c. An impressive silence again

followed, till one of the natives, a supreme judge, broke it by declaring "on behalf of himself and the islanders that the manner of my coming among them was very satisfactory, because what had been read and spoken was in accordance with the Gospel which they had been taught and were acquainted with. He also at considerable length touched upon the great distance I had come over the deep waters to see them and to do them good; that in return, their hearts and arms and habitations were open to receive me, duly appreciating the disinterestedness of the motive that had induced the step, having no trade nor other object in view. He hoped I should visit all their schools, and stroke the heads of the children; that he should now deliver them all into my hands."

After the meeting was over — Henry Nott having concluded it with prayer in Tahitian—the natives rose from their seats, and began to flock around the visitors, and to shake hands with them in a very hearty manner, and without regard to order, age or sex, from the humble peasant to the bronze-coloured Queen, her two aunts and the

numerous chiefs, "who," remarks Daniel Wheeler, "I think are the stoutest, most giant-like men I ever saw assembled together." There were thought to be about 800 persons present. On the following Sabbath a meeting was held with the sailors on board the *Henry Freeling*, and the week after Daniel Wheeler and his son attended the Tahitian worship conducted by George Pritchard, the resident missionary. The whole congregation, numbering, exclusive of the many outside, about a thousand, squatted on the floor, the church being apparently unfinished and no seats provided. After the singing was over a universal stillness prevailed, and the opportunity given to the stranger was embraced to preach Christ to the people. The parents, and especially the mothers, were encouraged to use their influence in training up their children in the habits of civilized life, and in letting them learn to read; that so they might become acquainted for themselves with the truths of Holy Scripture. When Daniel Wheeler resumed his seat, George Pritchard concluded the meeting, after which the older people came forward to shake hands, and the

pressure of the stream as the congregation left the building bore the two visitors outside the doors. Whittier thus recalls the scene—

> "And they who drew
> By thousands round thee, in the hour
> Of prayerful waiting, hushed and deep,
> That He who bade the islands keep
> Silence before Him, might renew
> Their strength with His unslumbering power,
> Will they forget the pilgrim old,
> The grey-haired voyager o'er the wave,
> Who in their solemn gatherings told
> Of Him who came to seek and save
> The wanderers from His Father's fold?"

After their service on that part of the island was completed, including the attendance of a native conference, at which the Queen, and chiefs of seven districts, all seated on the floor, were present, our friends set off in a whale-boat to visit the more distant Eastern districts. Opposite that part of the coast which on leaving Point Venus they had yet to traverse, there was no sheltering coral reef, so that during the remainder of their journey they were exposed to the whole beat of the Pacific Ocean.

"I cannot forbear," says Charles Wheeler in one of his letters, "making a few remarks on these

extraordinary breakwaters, which are of the highest value to the South Sea Islands. Without this coral breastwork there is not a single harbour in the island, but with it, the coast, with few exceptions, is sheltered from the ocean, and circumnavigated with safety in the smallest canoe. On this wonderful barrier the mighty swell of the Pacific breaks in ceaseless thunder from age to age, but within the providential limit the raging deep is chained, and all is tranquil as a lake; ships of the largest size may enter and ride securely, and the light canoe of the native has a safe access." Our voyagers had a fearful experience of what it was to get out of reach of this natural protection as they rounded the northern shores in the darkness of the approaching night on their way to Tiarei. Daniel Wheeler writes of the "foaming breakers" and "the increasing roar of the restless waters, evidently drawing nearer and nearer to the margin of the crags." At last the boat struck upon a large rock which was in the way to the mouth of the channel. The men began to howl and shout to arouse the sleeping natives, who came running with lighted

torches to their assistance, and carried them on their backs to shore. The following day a solemn meeting was held with the inhabitants, of whom about 800 were present, and at the close of it one of the chiefs expressed on behalf of the assembly and himself their thankfulness and satisfaction, and how welcome the visit had been to them, "because," he said, "you have preached to us the everlasting Gospel, and have shown to us the propitiatory sacrifice for the sins of mankind, Christ Jesus."

With thankful hearts they returned to Port Venus, and in the bright daylight found the passage easy. Their next visit was to Papasa, in the extreme South. Here they were met by Tati, considered to be the greatest orator upon the islands. He began by saying that the peace and harmony which now prevailed were the result of the Gospel having come among them, and that the wars which formerly were continually breaking out and depopulating the country had nearly altogether ceased since the Gospel had been brought to them by the missionaries. He invited the strangers to his house, and refreshed them with the milk of the cocoa-nut.

Deeply permeated as was the mind of Daniel Wheeler with the responsibility of the service to which his Lord and Master had called him, it is nevertheless animating to see how fully he was alive to the grandeur and beauty of those works of nature with which he was surrounded. He was one of those who could "lift to heaven an unpresumptuous eye, and, smiling, say, 'My Father made them all!'" We quote from his Journal. "The stupendous mountains, however steep and rugged, were clothed in the richest and fullest manner with every kind of fruit and forest tree which flourish in these tropical climates, where perpetual summer reigns; their luxuriance only now and then interrupted by falls of water hurrying down the steep declivities in beautiful cascades to the vales beneath; but the noise of these numerous cataracts is at once overpowered and lost in the roar of the mighty Pacific, whose waves incessantly thunder in endless succession upon the shores and reefs of Tahiti."

From Papara they sailed to Tairapu, the south-east extremity of the island, where they held a

meeting with the people, and paid a visit to the school which assembled at sun-rising. On returning, they had to pass through a long train of provisions, sufficient, it was thought, to have sunk the boat, if it could have held them. They were offered as a free-will gift from the natives, and consisted of large quantities of the mountain-plantain and a variety of other vegetables and fruit, several fowls, and a black pig!

The kind intent, gratefully acknowledged, was accepted for the deed, as far as regarded those whom it was meant to honour; but the native boat's crew which had brought them from Papeete fared sumptuously for two days. The meeting appears to have been a time of much solemnity, and in the evening the two native deacons, Tetohi and Puna, handed a letter to Daniel Wheeler, written on behalf of the congregation at Tea-hu-poo, of which the following is a translation :—

"*Tea-hu-poo, 26th of June*, 1835.

"DEAR FRIENDS,

"The Ministers with the Brethren and

Sisters in London. Peace be unto you, in the true God Jehovah, and in Jesus Christ His Son, who came into the world to save sinful men,—we indeed are sinful men. Here is Daniel Wheeler amongst us; and he has made known to us all the good words of Jesus Christ. And comfort has grown in our hearts, and great pleasure has been to us from his words concerning the words of Jesus Christ, the Messiah. It was indeed very great pleasure in his saying to us Jesus is the pearl of great price; it is a pearl good within and good without. And many have been the good words he has spoken to us. Now indeed we know assuredly he has true love to the brethren and sisters in all places where the things of Jesus are held. In that love he has come amongst us; and indeed our love has grown towards him and his son in their making known on their way the things of Jesus, and in their visit of love to all the brethren, and in inviting all to enter in to Jesus the Messiah.

"Signed on behalf of the Church,

"PUNA."

Daniel Wheeler adds: "Tetohi and Puna remained with us until near midnight, and I think it may be said that by the breaking of bread our spiritual eyes were opened to perceive that the Great Master was there in marvellous condescension and mercy to bless the opportunity. It was indeed a heavenly banquet." Many were the proofs afforded to the faithful labourer that his mission was appreciated. The translation of the letter from the Queen is a noteworthy evidence of this.

"*Tahiti*, 30*th June*, 1835.

"I do away with the money for the anchoring of the vessel. This is the reason why I do away with it, because thine is a visit of love and not a trading voyage. If it was a trading voyage it would not be done away with; I would still demand the money for the anchoring; but because thine is a visit of love I have not therefore demanded the money. Health to thee and thy son in your (two) voyaging.

"(Signed) POMARE V.

"Na Daniella Wisa."

Later on Daniel Wheeler writes: — "We called to take leave of the Queen; we found her sitting on the steps at the back-door, with several of her chiefs squatting round about her, one of whom had been reading to the others, until interrupted by our approach. The King was sitting on the wall, eating part of a cocoa-nut. For want of an interpreter I was unable to acknowledge the indulgence of the Queen in remitting the port-charges on our vessel."

CHAPTER V.

VISITS HITEA AND HUAHINE IN TAHITI. SAILS FOR RAIATEA IN THE SOCIETY ISLANDS.

Go, take the wings of morn,
And fly beyond the utmost sea,
Thou shalt not feel thyself forlorn,
Thy God is still with thee.
And where His Spirit bids thee dwell
There and there only thou art well.

MONTGOMERY.

AMONGST the trials incident to a missionary life the Apostle Paul particularises "hunger," and an experience of this kind awaited our friends, who, landing on their way to Tantira, found "two o'clock in the afternoon a rather late breakfast hour." A "feeding" had, however, been prepared for them by the hospitable resident natives. We quote again from the Journal:—"After our arrival they killed and roasted whole a good-sized pig upon hot stones, covered over with leaves and then wood-ashes, with bread-fruit, taro, and the mountain-plantain. When this was ready, and

the floor covered over to a considerable extent with the large leaves of the paran-tree, it was presented to us in a formal manner with a bundle of the island cloth, made from the beaten bark of the bread-fruit tree, according to the custom of the country. The company then sat down upon the floor, consisting of Samuel Wilson (the missionary), Charles, and myself, with the boat's crew close to us, but according to usage forming a distinct party. We had a solemn pause before beginning to dine, and all remained still till this was over. One of our men, who had acted the part of cook, cut up the pig, using a knife with one hand, and holding the victim with the other; when the carver had separated the pig into a variety of shapeless lumps, he threw some of them to us and the rest to his comrades, and the whole was pretty soon out of sight. The milk of fresh-pulled young cocoa-nuts furnished our drink; and salt water, in calabashes, fresh from the Pacific, to dip the food in, was used instead of salt; this we found to be an excellent substitute. It may be said that we dined in public, as the place was

pretty well crowded with lookers-on, principally women and children." Two or three meetings for divine worship were held with the natives of Tantira, and the messenger of the Gospel had large service amongst them. They then proceeded to Hitea, which is a little to the north. A large company gradually gathered around, and a most interesting conversation took place, Samuel Wilson acting as interpreter. Daniel Wheeler asked the islanders whether, before they had seen the face of a missionary, they had not had sins committed long ago, which they would gladly have forgotten, brought to their remembrance. On this some of them answered, with unequivocal simplicity, and sincerity, yes, *that* they had, long enough ago—proving to the mind of the questioner, who was no doubt reading out of the lines of his own experience, that even when in an unconverted state and with scarcely any outward knowledge, the Holy Spirit is a reprover for sin. Samuel Wilson, their kind missionary-friend and interpreter, had to leave them in order to visit the Samoan Islands, and was furnished by Daniel

Wheeler with copies of the Scriptures and a large number of religious tracts in English, French, Spanish, and Portuguese.

Before leaving Tahiti, a meeting was held at Papara on board the *Henry Freeling* for all who could speak English, soon after which the way seemed clear to embark for the Island of Eimeo.

Dangers again attended, the vessel made a formidable pitch, and the mizzen mast was broken away. Still the good little craft, by the blessing of Him who commands the winds and the waves, carried them safely through, the pilot frequently crying out "Maitai, Maitai" "Good, good," or in tolerable English, "She works well." Charles Wheeler, writing of Taloo Harbour, says: "This is a most romantic spot surrounded by almost perpendicular hills, towering nearly four thousand feet, with a broken fantastic outline. Its scenery is wilder and more diversified, and the ridges are much more angular and rugged than those of Tahiti, some of them, where huge black rocks and foliage blend in the obscurity of

distance, resembling the broken fragments of a stupendous ruin."

At the meeting held on shore, Alexander Simpson, the resident missionary, read the certificates of the stranger-friend, who after a solemn pause spoke to them of the unsearchable riches of Christ. It was thought there were twelve hundred present.

On their way to visit the opposite side of the island, they landed and explored the largest Marai in the South Seas, called Orua, where human sacrifices were offered in the days of heathenism. "Much of the hewn stone work," says Daniel Wheeler, "is yet to be seen, and the upright stones are still remaining, placed in a position best adapted to accommodate the backs of the priests when praying, and from whence they could witness the sacrifices of the wretched human victims." Charles Wheeler speaks of its ruined piles of rock, its consecrated enclosures, praying-stones and venerable grove of Aitos and Tamanus trees. He adds: "After surveying this gloomy grove, once associated with scenes of horror and death, we

continued an intricate passage through innumerable beds of coral, till we reached Afareaitu, and were cordially welcomed by the resident English family."

After the regular service with the people, conducted by A. Simpson, was finished, Daniel Wheeler addressed them in very plain terms, especially warning them of the evil consequences of strong drink, which was, alas! put in their way. He showed them that their only strength was from above, quoting, "Draw nigh unto God and He will draw nigh unto you, resist the devil and he will flee from you." "Several of the people went out," continues the Journal, "when strong drink was mention, but the Queen (Pomare V.) and her party, with all the principal authorities and judges from Tahiti, as well as those from this island, were present and remained to the last. . . . . Only one man and one woman ventured to shake hands with me. Paofai, one of the principal chiefs, told A. Simpson that he wished, in reply to my testimony borne in the meeting, to have said on behalf of the natives of these Islands and

himself that he hoped I would go to Britain and beg the people to have mercy on them, and then go to America, and beg the people there also to have mercy on them, because it was these countries that sent the poison amongst them.

The Island of Huahine was their next destination; it was supposed that about 1,000 persons out of the whole population of 1,760 were present at the meeting, Charles Barff, the missionary, acting as interpreter.

Here they accepted an invitation to dinner from Manini, their pilot through the reef. It ran as follows (translation):—

"As I know not the names of you two gentlemen, I address you thus generally. Dear Friends, all peace to you after *diving* through the waves all the way to Tahiti. This is my little word, to which I desire you two to agree. Compassionate me, and come to my little dinner about one or two of the day—a little friendly meeting. May you two be saved by Jehovah.

"MANINI."

Our friends attended by invitation a convention of the authorities of the island, at which more than a thousand people were present. The children were reminded by one of the orators that in the days of superstition and idolatry many of them would have been offered as human sacrifices. "But now look round," said he, "at the comforts and blessings we enjoy; and how did they all come but by the introduction of Christianity amongst us. It was all the goodness and mercy and love of Jehovah in sending the Gospel among us. Your address to us last Sabbath-day in the chapel astonished us. I thought you had got the Bible in your head. We are happy to have a teacher come among us, then we have two teachers, one within and one without. You told us that a mere outward profession of religion was nothing: that it would not benefit us. The Holy Spirit of the Messiah in the heart is what we must learn to be acquainted with," &c. "We have formerly been a very wicked people; our island has been worse than any other in these seas. Captain Cook said so: he found us so; we were the greatest thieves

he met with. Captain Cook shot several of us; and if we had provoked him further he would have shot more of us. But your visit to us is not like his; yours is in love to our souls." "In this manner," writes Daniel Wheeler, "the time was occupied for the space of two hours, when a hymn was sung, and afterwards a short prayer made by one of the chiefs; when the company dispersed with as much order and quietness as the breaking up of a Friends' meeting in England. I could have said on the spot, 'It is good for us to be here,' for the love of the blessed Master flowed through my heart, and softened the creature as into clay fit for the potter's use."

On one occasion, when Charles Barff had invited Daniel Wheeler to tea, the latter expressed to him his fear lest the young women who came so freely on board the *Henry Freeling*, should take the same liberty on other vessels where it would not be so safe to do so. "Yours," replied Charles Barff, "is called 'The Praying Ship,' which is the reason of their venturing on board as they do." To the great comfort of Daniel Wheeler, who con-

sidered it "as a singular interposition of Divine Providence," this kind missionary offered to accompany himself and son to Raiatea, Tahaa and Bolabola, for without the help of an interpreter no intercourse could have been had with the inhabitants. At nine o'clock a.m., "Tenth Month 30th," they sailed from Fare Harbour, Eimeo, and reached the first of these Islands the same evening.

CHAPTER VI.

VISITS RAIATEA, IN THE SOCIETY ISLES, AND OAHU, IN THE SANDWICH ISLANDS.

In thy palm-shadows, Oahu,
And Honolulu's silver bay,
Amidst Owhyhee's hills of blue,
And taro-plains of Tooboonai,
Are gentle hearts, which long shall be
Sad as our own as thought of thee,—
Worn sowers of Truth's holy seed,
Whose souls in weariness and need
Were strengthened and refreshed by thine.
For blesséd by our Father's hand
Was thy deep love and tender care,
Thy ministry and fervent prayer,
Grateful as Eschol's clustered vine
To Israel in a weary land!

WHITTIER.

RAIATEA, the largest of the Society Islands, was reached in safety after a passage of about four hours, and a kind welcome was given to the strangers by Judith Platt, the wife of the missionary, in the absence of her husband. "A considerable number of the natives," writes Daniel Wheeler, "with Tamatoa, the king, or

chief of the chiefs, with some of the governors of the island, soon made their appearance. All the seats in the room, which was large, were occupied, and many of the guests were seated on the floor. They came to greet us on our arrival, and bid us welcome." At the native meeting, held on the following Sabbath, a remarkable evidence of the presence of the Lord seemed graciously given, in which, after a profound silence following the reading of his certificates, the ambassador for Christ addressed the assembly "in the love of the everlasting Gospel." "This was the most attentive audience," proceeds the Journal, "that I have yet stood before, as a spectacle: my heart was greatly enlarged, and utterance abundantly given me, far beyond what I can convey an idea of here; tending to turn the people more and more to the teachings of the Holy Spirit of the great, heavenly, and only true Teacher in their own hearts, which would tell them all things that ever they did, and by which they must be converted and born again, or they could not enter the Kingdom of God. The solem-

nizing power of Truth with which we were highly favoured, and of which I trust there were many sensible witnesses, reigned over all; under the covering of which the meeting broke up in great quiet and order. . . . Many of all ages and both sexes crowded round us to shake hands, in numbers beyond all practicability of ascertaining."

The next islands visited were those of Tahaa and Bolabola, of the latter of which a sad account is told, the people having given themselves up to intoxication, converting even their bread-fruit into spirit by distillation. One of their principal chiefs had relapsed into idolatry and other abominable practices, and had taken a hostile position, carrying away many of the people with him. This party was invited by Daniel Wheeler to attend a meeting; and as the chief had objected to enter a meeting-house, the missionaries "took up their station under an immense tree, under the wide-spread branches of which several hundred persons could be sheltered from the scorching heat of the sun. The chief, at the head of a large banditti of females, first made his appearance, and on coming

near to us said, 'You are come at a good time, and I hope that one or both of you will remain with us and be our teachers.' I told him we must go wherever it was the will of the Lord; we then shook hands with him and all his followers. The females were decorated in the true ancient heathen style, with garlands of flowers upon their heads, and persons were employed to perform for their chief's amusement those disgraceful and abominable dances practised in these islands before the introduction of the missionaries. A body of men then followed, each of them throwing one or more cocoa-nuts at our feet as they came up, and those couples which had them suspended from a pole threw them upon the ground in a ludicrous manner, which kept the whole assembly and the rabble which attended upon the occasion in constant laughter and confusion. Upon the chief beginning to ask some questions about us, I proposed that my certificates should be read, when silence was immediately proclaimed.

"When the reading was finished all remained silent, and I exhorted them to let the Lord God

be their fear, and let Him be their dread." The judgments and the mercy of the Lord were faithfully proclaimed, and Daniel Wheeler adds:—"All was chained and laid low; their haughty and airy looks were changed into those of serious thoughtfulness by that Almighty power which controlleth the hearts of all men. When we separated the chief came to Charles Barff and told him that old thoughts had been brought into his mind, and seemed kindly disposed towards us." He and two of his sons-in-law of the solid party got to the vessel first, and stayed dinner on board.

As usual, where the demon of drink prevails, the poor children were among the greatest sufferers, and ignorance and destitution went hand in hand. To some of the little ones whose parents were struggling to stem the torrent of iniquity and dissipation, the visitors dispensed clothing, &c., and one little girl is especially mentioned whose heart was made to rejoice when her fowl, which she had offered in return for a child's robe, was bought for a thimble, two or three needles and some thread.

Two years had now elapsed since the shores of England had been left, and still the pillar led onward. The Sandwich Islands were the next destination, and after a winding and intricate passage of six weeks from the time of leaving Bolabola, the stupendous mountain of Mouna Kea, with its snow-clad top rising nearly 14,000 feet above the level of the sea, was plainly distinguished at a distance of more than eighty miles. It has nine cones, but no apparent crater.

In the harbour of Honolulu, on the island of Oahu they landed, and proceeded to see the resident devoted missionary Hiram Bingham, "whose faith, love, zeal, patience and ripe Christian character" have left their enduring mark. To attend the native meeting for worship was one of the earliest engagements, of which Daniel Wheeler writes: "A more attentive audience can scarcely be conceived than certain classes of this people, both natives and foreigners. The Lord's power had the dominion, and reigned pre-eminently until the breaking up of the meeting."

On New Year's Day, 1836, a deputation of

the highest order of chiefs came on board bringing a letter, which runs thus :—

"*Honolulu*,

"*January* 1*st*, 1836.

"As an expression of friendly regard of Kinan and her associate chiefs to Mr. Wheeler, the friendly visitant, they beg his acceptance of a few supplies. They are the following: — Five barrels of potatoes, five turkeys, five fowls, and one hog.

"KINAN."

To this letter the following reply was sent :—

"Highly sensible of the kindness and hospitable intention of Kinan, the governing chief of the Sandwich Islands, and the constituted authorities of the same. I assure them of my Christian regard in the love of the everlasting Gospel, which has induced me to visit these isles afar off. I feel and value this token of goodwill in their act of generosity, and I do freely accept the supplies so gratuitously furnished. With best desires for their present and eternal welfare and that of every age

and every class over whom they preside,

"I am her and their sincere friend,

"DANIEL WHEELER."

A public meeting for religious worship was appointed to be held for the foreign inhabitants on "First-day evening," at Daniel Wheeler's request. He writes respecting it:—"The novelty of a 'Quakers' Meeting,' and the first ever held on a Sandwich Island, might induce many to come out of curiosity who at other times never think of attending a place of worship, and it is probable that the whole of the white residents were present, and a considerable number of the natives and half-castes, with several of the highest authorities of the place; so that the house was crowded, we were informed, as it had never been before." There was a good deal of unsettlement at first, as they were quite unaccustomed to gathering together and sitting in silence; but the Gospel was afterwards fully proclaimed, and a remarkable solemnity overspread the assembly, to which Daniel Wheeler called the attention of the people, as an evidence of the power of the Lord. It is

not needful to go into particulars of similar service, including several solemn meetings, at one of which it was thought more than 3,000 were present; suffice it to say that Hiram Bingham, before mentioned, was an invaluable helper to his fellow-missionary of the Society of Friends, their union in Christ giving a foretaste of that more perfect and indissoluble union into which both have now entered before the throne of God. Daniel Wheeler, feeling satisfied that his work on the Island of Oahu was completed, set sail for Hawaii (formerly called Owhyee), the largest of the group, and after about a week's passage, anchored in the roads of Kailua, where it was found the king, Kanikeaouli, had just preceded them. On the way they stayed a night or two in the neighbourhood of Kalakakua Bay, where there was a mission station. They landed near the spot where Captain Cook was killed, and saw the "rough but substantial monument erected to him," with this inscription: "In memory of Captain James Cook, R.N., who discovered these islands in the year of our Lord, 1778, this humble monument is erected by his fellow-countrymen in the year 1825."

CHAPTER VII.

VISITS HAWAII AND TAUAI, RETURNING TO OAHU FOR THE MISSIONARY CONFERENCE.

Waft, waft, ye winds His story,
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole.

HEBER.

"Have I not already tasted the pleasures of the angels, since I have extolled my God?"

KLOPSTOCK.

THE island of Hawaii is wholly volcanic and wildly grand in some of its features. The greater part of its coasts are composed almost entirely of lava or volcanic cinders with deep caverns, the abode of innumerable birds, and perpendicular cliffs against which the sea dashes in fury. Deep gulleys and almost innumerable cascades strike the eye of the traveller. The volcano of Kilanea in eruption presents one of the most awful spectacles in the world. Titus Coan, the well-known missionary on this group, thus writes from personal observation:—"Valve after valve opened as we went up, out of which

issued 'fire and smoke and brimstone,' and down which we looked as into the caverns of Pluto. . . . . Sometimes whirlwinds would sweep along loaded with deadly gases and threatening the unwary traveller. . . . As we viewed the molten stream rushing out from under its ebon counterpane, and in the twinkling of eye diving again into its fiery den, it seemed to say, 'Stand off; scan me not! I am God's *messenger*. A work to do! Away!'" Charles Wheeler gives a very favourable description of the natives. He says: "They are intelligent, grave, inquiring and peculiarly inoffensive and docile." Speaking of their dress, he writes: "The garland worn on the head by chief women is a costly decoration, said to be worth fifty or sixty dollars." It is formed of exceedingly glossy yellow feathers of which one mountain bird furnishes only two or three. The European style of dress was becoming partially introduced. At the inland station of Waimea, a united religious meeting was held by the missionaries. It may be well here to insert a letter of introduction from Hiram Bingham of

Oahu to his fellow-labourers, David B. Lynam and Titus Coan, of Hawaii, showing the cordiality with which the visitors were welcomed.

"*April* 23*rd*, 1836.

"DEAR BRETHREN,

"Allow me the pleasure of introducing to you our friends, Daniel Wheeler, a Minister of the Gospel of the Society of Friends, and his son Charles Wheeler, who, on an errand of benevolence to the dwellers on the Isles of the Pacific, have visited this quarter, to co-operate in the work of our Master, in turning men from darkness to light, and from the power of Satan unto God. I have had the pleasure of interpreting repeatedly the warm, earnest and evangelical appeals of Daniel Wheeler to our people, and presume you will feel it a pleasure to assist him in a similar way for the furtherance of his object, and otherwise facilitating their intercourse with the chiefs and the people, and cheering their toil in a long and expensive voyage.

"Affectionately, your Brother,

"HIRAM BINGHAM.

"*Honolulu, Is. Oahu.*"

We cannot write the name of Titus Coan, one of those to whom the preceding lines are addressed, without touching a little on the rare beauty of his character.

This is strikingly portrayed in the following brief extract of a letter written after his death (in 1883) by Joel Bean, a much-valued minister in the Society of Friends, now of St. José, California, who himself visited the Sandwich Islands on a religious engagement, and was intimately acquainted with him and his work.

"Not without some little trepidation," writes Joel Bean, "did I approach the threshold of one whose praise in the Gospel was throughout all the churches. But when we met, the grasp of his hand, the benignity of his countenance, and the gentleness and sweetness of his spirit dispelled it all, and my heart was at once drawn to him as a father in Christ. . . . . Dear and noble veteran of the Cross! In the spirit of the Master and by the grace of God, he did large and blessed service, and in no common degree he possessed and exhibited that catholicity of spirit, that

breadth and depth of Christian love, which brings into joyful realisation the fact attested in the Gospel, that the children of God, of every nation and denomination, are 'all brethren,' and one Church and one Body in Christ Jesus, the Head."

With this honoured labourer in the harvest field Daniel Wheeler had frequent intercourse. Interspersed with the large service in the Gospel which fell to his lot in Hawaii, of much the same character as that in other islands, we find him not oblivious to the grandeur of the scenery. He writes:—"In the afternoon visited a magnificent and stupendous waterfall, called 'The Cascade of Rainbow.' It at once excited wonder and admiration, exhibiting a mighty torrent of foaming water in perpetual roar, rushing down a perpendicular steep of more than one hundred feet into a basin of sufficient magnitude to receive this never-ceasing deluge. At the back of the fall, towards the bottom, a large arch is formed probably by the rushing torrent; and the enormous weight of water falling such a depth caused a mist to arise two-thirds the whole height of the surrounding

cliffs, which, with the sun in a certain position, gives rise to the name of the cascade, by displaying a beautiful rainbow. One of the natives took no small pains to make me understand that in former days, when there was '*plenty*, *plenty* of water' (probably after great rain), little native children were hurled by their parents into this rainbowed gulf to check the increase of population!" By the kind aid of the missionaries ample opportunity was afforded to their visitor to proclaim the glad tidings of salvation amongst the people before the band of workers were obliged to leave all the stations on the island to attend their annual meeting at Oahu, which lasted three weeks or more, two months being generally required, from various circumstances, to restore the parties to their respective localities. To this interesting general gathering David Wheeler felt attracted, and once more landed, after a passage of about twenty-four hours, at Honolulu. Under the escort of Hiram Bingham, he went to the meeting, and was shown into the moderator's seat. After some time in silence he addressed them at considerable

length, alluding to the opportunity he had had "of seeing them in their different, distant, solitary and secluded allotments, and of witnessing their patient endeavours to promote the work in which they were engaged. . . . . Just in proportion as the Lord's messengers are qualified and taught of Him, when commissioned to go forth in His name, may we expect that the people will be benefited; if our eyes are not first opened, vain is the attempt to open the eyes of the blind and turn them from darkness to light." "I was largely drawn forth," continues Daniel Wheeler, "to speak of the vast importance of the work in which they had engaged, and to arouse them to a sense of the responsibility it involved; recommending them to take counsel of the Holy Spirit of the Lord Jesus, for the same shall judge us at the last day. I had much to express to them in great plainness of speech, under the overshadowing power of that love which maketh not afraid; reminding them of the many blessed seasons we had been permitted to witness together on the different islands, when the Divine presence was as a crown

and diadem over those large assemblies of the people."

That "'faith which works by love,' and the true supper of the Lord were also largely held up to their view." The next day the whole of the Missionary staff again assembled in the evening, when the senior, on behalf of his brethren and himself, warmly expressed their satisfaction with the visit of the pilgrim-strangers, to which Daniel Wheeler replied after the meeting broke up, "I could have added, 'Not unto us,'" &c. Leaving Oahu for the last time, a run of ninety-five miles brought them to the Island of Tauai, where one of the missionaries, Peter J. Gulick, who with his wife and five children had accompanied them, also landed, though with considerable difficulty and some risk of life. Our friends were in the practice of sleeping on board, and going to and fro to the shore, where they attended the meetings for worship held with the natives, and Daniel Wheeler took such part in them as he felt called to at the time, not unfrequently convening the white inhabitants by special request. He

writes of the people being assembled at the sound of the conch-shells at half past nine in the morning, and finding seven hundred "all squatted on the ground in silence, waiting for the strangers." No wonder that he should add: "My mind was opened to declare amongst them Christ Jesus the Lord, the light of the knowledge of whose Holy Spirit visiteth every heart, to give the glory of God in the face of Jesus Christ, and if believed in and walked in, to restore man from a state of sin and death to holiness and newness of life." At another meeting, held on the Sabbath, about a thousands persons were present, filling every part of the house except a narrow gallery intended for the singers. "No people" writes Daniel Wheeler, "could be more attentive." We are reminded of the days of early Christianity when it was said, "So mightly grew the word of the Lord and prevailed."

The work at the Sandwich Islands was now finished; and when on the point of leaving the harbour of Honolulu, a letter was received from the general meeting of the American Mission,

signed by all the members. It is a beautiful record of the appreciation of the help and cheer the visit of the Gospel messenger had afforded, but is too long to quote entire. The concluding sentences may however be given: — "We bid you God speed, while you proclaim to perishing men the glad tidings of salvation through a crucified and exalted Saviour; while with self-sacrifice and devotedness to Christ, you labour 'to turn men from darkness to light, and from the power of Satan unto God.'

"Pray for us that we may be found faithful in this work, and that the Gospel may have free course and be glorified. And now, as you are convinced that our Master calls you to leave us to prosecute the service you have to perform for Him in other isles and coasts, we bid you and your son an affectionate farewell; and part with you as with value friends, whom we hope to meet in peace, when the sacrifices and toils and trials of a missionary life are ended. 'The Lord bless thee and keep thee. The Lord make His face to shine upon thee and be gracious unto thee. The Lord

lift up His countenance upon thee and give thee peace.' Not unto us, but unto God be the glory.

"Your affectionate friends."

(Signed by twenty-seven of the missionaries.)

To this loving farewell Daniel Wheeler returned a grateful reply dated from the "*Henry Freeling*, in the road of Waimea, Isle of Tauai, 27th of Sixth Month, 1836."

An extract from a letter written at this time to an intimate friend in England, re-traces the providential care experienced in their various perils:—"Time would fail me to tell of the everlasting mercy and compassion that have been extended to us-ward, in that love which hath compassed us about as with a shield, during our recent operations in dangerous bays and roadsteads, lying open, within a very few points of the compass, to the whole beat of the Pacific. In most of these places we have had to land amidst a breaking surf, sometimes in our own boat and at others in canoes, which, when managed by the natives, are by far the safer, although subject to frequent drenchings from the sea. I brought

with me from London, as recommended by a dear friend, a patent waterproof belt; but I have been ashamed to make use of it on any one occasion, and when we have been going to land I have uniformly left it on board the vessel. How could I now begin to doubt the loving-kindness of Him whose goodness hath followed me all my life long? and dare to distrust that never-failing arm of strength that hath been so often and eminently stretched forth for my preservation, by night and by day, by sea and land, amongst strangers and foreigners, where no man cared for my soul—in cold and heat—in hunger, thirst, and weariness—amid the din of arms, the noisome pestilence, and the destruction that wasteth at noon-day; how often from boyhood to the present day have I been sheltered from the rage of the angry tempest; and how was I supported in the iron grasp of affliction, when week after week tidings of family distress assailed me, without the power to lend a hand of help—the parent stock smitten and removed, and the branches withering. And after all this, shall I now, when old and grey-

headed, begin to doubt the heavenly source of help that still strengthens me to proclaim the unsearchable riches of His love to the tribes which inhabit His possessions in these uttermost parts of the earth; when the feelings of decaying nature are lost sight of, and the inner man strengthened by the might of the Lord's glorious power and sensible presence to my humble admiration. 'To whom shall we go,' when He only hath the words of eternal life; to whom all power in Heaven and earth is given.'

CHAPTER VIII.

VISITS THE HERVEY ISLANDS.— FAREWELL LETTER FROM THE BOY TEKORI. — SAILS FOR THE FRIENDLY ISLES.

If the brightest diadem
  Whose rays of living lustre burn
Around the ransomed ones in bliss,
  Be evermore reserved for them
Who here, through toil and trial, turn
  Many to righteousness,
May we not think of thee as wearing
That star-like crown of light, and bearing
  Amid Heaven's bright and blissful band
  The fadeless palm-branch in thy hand,
And joining with a seraph's tongue
In that new song the elders sung,
Ascribing to its blessed Giver
Thanksgiving, love and praise for ever!

WHITTIER *on Daniel Wheeler.*

TO the Hervey Islands, of which Rarotonga is the largest, lying in 21° 31′ South latitude and 160° West longitude, the little *Henry Freeling* next directed its course. Charles Wheeler writes: "We re-crossed the Equator and entered once more the Southern Hemisphere. The sinking

North Star was watched with considerable interest, although the Magellan clouds and the beautiful Cross of the South more than compensate for his loss. Perhaps the sky between the tropics never exhibits a more imposing aspect than during a short space subsequent to the sun-set. The whole west is tinged with the most delicate shades of colouring—from the rich amber to the deep, bright blue of ether, which intermingle from the gilded horizon that conceals the sun up to the regions of the starlit heavens above. My father has a particular admiration of this evening exhibition, and delights to contemplate it in these almost cloudless latitudes. The shades of colouring which encircle the bright region where the sun has just set, have something of the prismatic hues about them, but they are less defined, and spread richly from the ocean to the high vault of blue overhead with a vastness and beauty almost indiscribable." Charles Pitman, the missionary whom they had met the last year at Tahiti, welcomed the voyagers to his own sphere of labour, at Rarotonga. "As we drew nigh the strand,"

says Daniel Wheeler, "it became densely covered with an innumerable host of children, who at once hailed us as their friends; it was with difficulty that we could pass along, as these delighted little naked fellows completely choked up the avenue through a grove of bananas which leads to the mission-house, struggling who should first get hold of our hands; and if but a finger could be laid hold of it seemed quite to satisfy them.

"Soon after reaching the house the floor was studded over with natives squatted on every side, the elders of the people coming forward to salute us and welcome us to their island. A meeting was held the next morning with the people, and on the way to it the school for the native boys and girls was visited. Fifteen hundred copies of the four Gospels had recently been received from England, and from these some of the children read verse by verse alternately. Avarua, the next station visited, was inland, and Daniel Wheeler had to avail himself of the assistance of eight stout natives to bear him alternately on their shoulders when wearied. "We had a fine meeting," he writes, "more than 2,500 persons being present."

The King, or principal chief, joined them at a repast kindly provided for them. The chief's sister, who had dined with them a year previously on board the *Henry Freeling* with Pomare, the Queen of Tahiti, attended the meeting. "She came to me," proceeds the Journal, "in a very kind and agreeable manner before it commenced and after it was over; Charles Pitman gave me a pleasing account of her stability of conduct and example."

It is not an uncommon experience with those who are about to be eminently used by the Lord to know something of that baptism of spirit which empties the instrument of all self-dependence and prepares him to recognise that it is "not by might nor by power, but by My Spirit, saith the Lord of Hosts." This was the case with Daniel Wheeler before attending the native meeting on the following Sabbath. "I told Charles Pitman," he says, "we must proceed slowly, for I should have to look well to the stepping stones to get along with safety." This language may seem difficult to some to understand, but we must remember that the dependent

servant looked for present guidance direct from his Master, as to what he should say and what he should leave unsaid.

He resumes:—"We stood some time in silence together, when my mouth was opened with our blessed Lord's declaration, 'There is joy in Heaven over one sinner that repenteth.' For about an hour and a half I was drawn forth to plead with these dear people in the love of the Gospel; that they might be reconciled to God, for Christ's sake, for their own souls' sake and ours also, because of the Truth as it is in Jesus. It was indeed a glorious meeting, and ought to be commemorated with humblest gratitude and praise. My faithful interpreter was almost overcome with the sense of the working of the Lord's almighty power. He spoke to me in allusion to my having said that 'I should have to look well to the stepping-stones,' saying that he soon found I had got upon good ground from the feelings he experienced."

Finding that there was an out-station at Aroragne, Daniel Wheeler felt called to have

a meeting with the people there; about 1,500 attended, and it was "a memorable season, not soon to be forgotten." Being probably aware that their stranger-friends were soon to leave the island, they were very desirous to show their love. "Several of the young women applied through Charles Pitman," says the veteran missionary, "for permission to rub my feet, legs and knees, in the manner in which they are accustomed to perform the operations on the persons of their chiefs, when greatly fatigued; saying that I had had a very long journey that day, and must be weary and in need of what they could do. I was not very partial to this method of relief, but did not like to appear to slight their simple offer; but I was afterwards surprised to find in how short a time all aches and pains of weariness were entirely removed by their persevering diligence—several of them were at work at the same time, and trying who could do the most. The children swarmed about like bees, and I think Charles Pitman said the schools were attended by 3,000 of different ages and sexes.

The houses of the natives are mostly constructed with some degree of uniformity, neatly white-washed, with roads to many of them made of broken shells, and a public road for travelling upon; and the people seem to live generally in a state of enjoyment. The fruit and vegetables, usually found upon the isles of the Pacific, abound, as the island is like a well-watered hot-bed.

Before leaving Rarotonga, Daniel Wheeler received several letters from some of the most capable scholars, which were literally translated. The following from Tekori, a boy of sixteen, is too beautiful in its simple earnestness to be curtailed:—"This is my speech to you, Daniel Wheeler, read it, that you may know how great is our joy in seeing your face, and in knowing your speech of God's great kindness to you. Attend. I will relate to you the coming of God's word to us. We were heathens formerly, we did not know the living God, Jehovah. At that time the devil was our god, we worshipped him and did that which is agreeable to his will—that was our condition formerly. Daniel Wheeler, attend—

Then arrived the season in which the word of the great God came to us, even of Jehovah, and the word of God spread among us in that season—still listen—God sent His servants to us to inform us of the true way. Then the light sprung up in the midst of us. The word spoken by Isaiah the prophet was then fufilled (ch. lx. 1):—'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.' Behold! the light of Jehovah came to this land, and the light of Jehovah dawned upon us; then the word of God spread on this land. The children know the word of God. Pitman taught us unweariedly, and in this likewise behold the word of God to us. Our friend and brother, Daniel Wheeler, I think of the kindness of God in conveying you from your land, from Britain. You have been directed by God to this land and that land; we will pray to God that He may safely conduct you to the land whither you wish to go, and that He may carry you safely to your own land. Friend, now go; we have met, you have seen our face in Rarotonga, and we have seen your face. Observe

one thing yet remains. When we shall be assembled with the word of God, of the blessed in that world of joy, the good people of Britain will know those of Rarotonga, and the good people of Rarotonga will know those of Britain; and then will be known the true state of that land and this land. This is a little speech of compassion toward you; may you be preserved in your voyaging. And now may the grace of God be granted to us—even so—Amen.

"From Tekori; this is all I have to say."

Part of this touching letter though written by a lad in the South Sea Isles, reminds us of the parting benediction of Montgomery to his missionary friend:—

"Thus then in peace depart—
And angels guard thy footsteps—no—
There is a feeling in the heart
That will not let thee go—
Yet go, my spirit goes with thee,
Yet go, thy spirit stays with me."

At a distance of from eleven to twelve hundred miles from the Hervey group, lie the Friendly Isles, and to the northernmost of these,

Vavan, Daniel Wheeler felt that their course must first be directed.

While reviewing the past, he writes:—"What shall we render unto the Lord Most High, whose goodness and mercy still follow us in the way that we go? Yea, He delivereth the poor and him that hath no helper. What shall we say, or what shall we do, but wonder and adore in humble prostration of soul, the fulness and extent of that love, which no tongue can set forth or declare; it is boundless, as His everlasting mercy—filling all space, and unfathomable as the ocean we traverse."

CHAPTER IX.

VISITS THE FRIENDLY ISLES.

"Lord, speak to me, that I may speak
In living echoes of Thy tone,
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

"Oh, lead me, Lord, that I may lead
The wandering and the wavering feet,
Oh, feed me, Lord, that I may feed
Thy hungry ones with manna sweet.

"Oh, strengthen me, that while I stand
Firm on the rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea."

THE Friendly Islands, so designated by Captain Cook on account of their friendly character, are divided into five principal sections: Vavau (which group alone it is said numbers 102 islands), Haabai, Anamooka, Tongataboo, and Eoua. They afford excellent specimens of coral formation on a large scale. "One of the Haabai islands," says Charles Wheeler, "is said to rock frightfully

during heavy gales, which tends to prove its incomplete solidity under water, and some others exhibit various indications of hollowness. Constantly recurring earthquakes and the volcanic crater in Tufna indicate the proximity of great igneous operations underground. The fruits most abundant are shaddocks, papan apples, pineapples, melons, and citrons. Cocoa-nuts grow spontaneously in great abundance on almost all these low sandy islands." C. W. gives a very favourable character of the natives, whom he speaks of as "sober and manly." It needs only to recur to the past to see what Christianity has effected, for at that time (1836) many yet remained in heathenism. Alluding to these, Charles Wheeler says, "Some of the poor women who torture themselves according to ancient usage are really appalling objects; their hair cut off, their cheeks burnt and bruised with a rough instrument till they look purple, and other parts of the body more or less disfigured with wounds thus self-inflicted, give them a frightful appearance, and furnish a sad demonstration of the reigning power of super-

stition. I have seen a woman spotted over with scars in this way like a leopard."

The natives, generally speaking, seem to have attracted the love and interest of both father and son, for Daniel Wheeler writes:—"They are a fine, manly race of people of the most perfect form we have yet seen, and having had as yet but little intercourse with foreigners they are not the victims of wretchedness and disease which the seamen everywhere introduce. Their skins are clean and well-oiled, and in general appearance they are healthy. The length and roughness of their hair, which is uniformly black, gives them rather a wild and ferocious appearance; but they are in reality as gentle and docile as little children. With the exception of an apron of long wiry grass about the waist, they are mostly naked."

Such were the people amongst whom the dedicated Gospel messenger held or took part in several meetings, waiting in solemn silence on the Lord till the word of exhortation should be given him, and then declaring in a manner that reached their hearts "the unsearchable riches of Christ."

He speaks after one of these occasions of partaking "of some refreshment at the chief's house, in true native style, upon the floor on mats, with the milk of the cocoa-nut as a beverage, and the pulpy shoots of the banana bruised between the fingers to answer the purpose of washing the hands; some native cloth served as a towel, this being found a very needful and agreeable part of the entertainment, as we had had literally to tear the food to pieces with our fingers."

On the island of Otea a visit was arranged to embrace two congregations. The meeting was so densely crowded that an old canoe had to be brought into the building for the missionary-visitor and his son. Daniel Wheeler's certificates were read, after which "I stood up," he says, "with a salutation of love in my heart to the people." After the time of worship was over (it was on a week-day) they visited a splendid cavern, of which we quote the following description from the Journal:—"We rowed into it with the boat, having a canoe to lead the way, con-

ducted by Noah, one of the chiefs of Otea, and two chosen natives also well acquainted with the position and entrance of this wonderful place.

"The great height of the vaulted arches above our heads, which are almost of gothic shape, from which are suspended a variety of huge, spiral masses of ponderous weight, apparently ready to fall—the amazing depth and clearness of the water under us, together with the dark and deep recesses, which could not be explored for want of a light, exhibited a sublime and magnificent spectacle and a specimen of those great and marvellous works, incomprehensible to mortal man. Fish of large size swam about beneath us, without the least appearance of being disturbed by the boat, so great was the depth of water between us and them. In knocking off some of the spiral crags within our reach to bring away with us, the echo produced was alarming, and as if the whole roof was in danger of falling upon us."

Daniel Wheeler writes of "a comfortable meeting" with the natives of Matika, a few miles distant; and adds, "Great is my desire for these

people, that their hearts may be directed to the love of God, and to the patient waiting for Christ." A remarkable sense of the Lord's presence seems to have been felt on another similar occasion at Neiafu. "I was largely opened," says Daniel Wheeler, "among them, and words would fail to describe the heart-tendering solemnity which crowned the meeting. Towards the conclusion, when about saying farewell to these dear people, as one never to see their faces again, that Almighty power which alone can soften the heart was eminently conspicuous: tears could not be restrained, but silently and undisguisedly rolled down the swarthy cheeks of the sons and daughters of this isle of the ocean." Early the next morning the *Henry Freeling* prepared for sailing. The chief, Noah, who had guided them to the cavern, and with whom they were particularly acquainted, wept aloud when he left them, and was heard when the canoe was at a considerable distance.

A large number of the natives attended to the last, and hung round the sides of the vessel until compelled to let go their hold. Thus does

the love of Christ unto those who come from the east and the west, the north and the south in sweet fellowship, a foretaste of the eternal union above.

The next island visited was Lifuka; after the meeting Daniel Wheeler says: "Amongst others, I shook hands with an aged female of rank, considered by the people higher than their king. King George himself was one of those who helped to carry her on their shoulders—she being unable to walk any considerable distance. Her placid countenance and manner altogether bespoke that she had goodwill in her heart towards us; and the remembrance of the interview, though short, always brings with it a feeling of peaceful tranquillity to my mind."

A religious meeting with the families of the mission, and another with the natives, closed the service there. Two letters conveying the warm appreciation of this visit of Gospel love from the Wesleyan Methodist missionaries at Lifuka must have comforted the faithful labourer before sailing for Tongataboo.

On his arrival he was asked by a person connected with the missionaries to give him and his wife a passage to Sydney; respecting which, ever realising his dependence on the guidance of the Holy Spirit, he thus writes:—"I can give no answer, it being at present uncertain whether a direct course to Sydney from hence will be a peaceful one; time must decide our future destination. All that man can do is to stand in the counsel of the Divine will and in humble resignation wait for its unfolding to the finite understanding; and when once ascertained, then to do it with all his might. Go thou and do likewise with all thy might, whoever thou art, who may perhaps read these fragments, inscribed by one who has trodden the narrow path before thee, but who, however unworthy of the least of all the Lord's tender mercies, is at times comforted in believing that he is on the way to the heavenly city, none of whose inhabitants can say, 'I am sick.'"

At the settlement of Nukulofa, on the island of Tongataboo, a meeting was held, and a day or

two afterwards Daniel Wheeler and his son were present at the King's Kava party.

"To be all things to all men" for the Gospel's sake, where no religious principle is involved, is still incumbent on those who would win souls, and to taste "this odious drink" as an indication of goodwill was part of the self-sacrifice pertaining to missionary life. The root, after being well crushed, was portioned out to different individuals, whose names were proclaimed aloud, being chosen for having good teeth and sweet breath. After being sufficiently chewed, it was placed in a cup made from the banana leaf, and with water added and divers other processes, it was handed round to favoured guests!

It had rested on the mind of Daniel Wheeler, as a part of his religious duty, to obtain if possible an interview with a body of the heathen residing at the settlement of Mua, in a fortified position. He says, "Appearances at the shore were not very inviting, as the war clubs were plainly seen in the hands of some of the natives." After being told that they might all come on

shore, Daniel Wheeler continues. "Although a considerable number of these people immediately flocked about us I had not the least apprehension of danger, for the fear of man was cast out. We ascertained afterwards that at least twenty muskets were pointed at us, from behind a strong wooden fence, in readiness had any affray taken place. We had in our hands only an umbrella each." They went under escort to the habitation of the chief, and after again partaking of some of the kava drink, Daniel Wheeler proposed that the translation of his certificate should be read. The people listened attentively, whilst the good news of the Gospel was freely preached, after which the chief, whose countenance seemed entirely changed, remarked that Daniel Wheeler "had done well in coming." Before leaving Nukulofa, in Tongataboo, a remarkable opportunity presented for seeing a large body of the inhabitants of the Friendly Islands assembled together, as, the fleet from Haabai arriving, a great number of people from the other islands came thither. Out of the thousands convened at the desire of Daniel

Wheeler, hundreds remained outside the place of worship for want of room, and after a solemn silence, he preached to them at some length. "The place was exceedingly crowded," he says, "and the people were very solid and attentive."

A visit to Fakafonua, a heathen chief residing in his own fortress at Maofanga, was laid on his heart, and with considerable difficulty, the object was finally accomplished. Daniel Wheeler took a seat on the log on the right hand of the chief, and pleaded with him "to repent, believe and obey the Gospel." Fakafonua interrupted him once or twice to express his thanks, and said, "I know very well it is true. I have thought of these things and understood, and am convinced that it is better to be a Christian; but I can never be one, I am too great a sinner to be saved, I must remain as I am." He was told that as he knew and understood these things his condemnation would be greater on that account. How artfully does the great enemy of mankind use the same arguments the world over to keep the sinner away from the Saviour!

Daniel Wheeler and his son had now spent about a year and a half on the Islands of the Pacific; their work there was done, and hearts faithful and true were to be left behind. We quote from the Journal the account of the final farewell. "By the time the last anchor was up, the parties were on board, and, leaving the last of the Friendly Isles, we steered through the wide-spreading reefs towards the open ocean. James Watkin [the resident missionary] accompanied us a considerable distance until the shore of Nukulofa could be but dimly seen; but however painful the task of separating, the moment was come for it to be done. We waved to each other while our movements could be seen in the twilight, and I believe we parted with sincere regret on both sides. If I mistake not, we can mutually acknowledge—'though lost to sight, to memory dear.'"

The following extract from Daniel Wheeler's South Sea Journal may fittingly conclude this chapter:—

"For the best interests of the dear and interesting people who inhabit the isles afar off,

which in the love of the Gospel I have thus been drawn forth and enabled to visit, a petition, however feeble, must ever dwell in my heart, and on whose behalf I would earnestly and affectionately crave the fervent aspirations of all my dear brethren and sisters, when it is well with them, and may they unite with me in commemorating the mercy, loving-kindness, and faithfulness of Him who for His great name's sake and for His beloved Son's sake wrought the work, hath so marvellously sustained us through every season of trial and conflict, and delivered us out of every distress; that the thanksgiving of many may resound to His praise, to whom the kingdom and the power and the glory belong for ever."

CHAPTER X.

VISITS NEW ZEALAND AND TASMANIA. — FAMILY BEREAVEMENTS.—SAILS FOR GOSPEL SERVICE IN THE UNITED STATES.—RETURNS TO ENGLAND AND IS PRESENT AT THE DEATH OF HIS SON CHARLES AT ST. GERMAINS.—EMBARKS AGAIN FOR NEW YORK.—LAST ILLNESS AND DEATH.

"So I go on, not knowing,
I would not, if I might,
I had rather walk in the dark with God
Than walk alone by sight;
I had rather walk with Him by faith
Than walk alone by sight."

"To me to live is Christ, and to die is gain."—PHILIPPIANS i. 22.

A PASSAGE of about two weeks brought the voyagers in safety to New Zealand.

Their first introduction to the natives does not appear to have been of an attractive character. "Their barbarous and filthy appearance," writes Daniel Wheeler, "is enough to discourage any stranger. Perhaps these may not be a fair speci-

men, because of their intercourse with civilised nations, and their acquaintance with rum." In a letter to a friend in England, the following passages occur: "The day my sixty-fifth year was completed, I was strengthened to proclaim the glad tidings of the Gospel for the first time to a body of New Zealanders at the Koua-Koua station, through an excellent interpreter, to my own peace, and I trust the exaltation of the dear Redeemer's kingdom in the hearts of the people. My soul rejoices in that I have lived to this time and to see this day, though truly life is only desirable as we are found living unto Him who 'died for us and rose again.'" Charles Wheeler, as well as his father, appears to have been struck with the "ferocious and insulting" character of the people—with a "restless martial daring, accompanied by an undying spirit of revenge, perhaps never more strongly exhibited in the human character. They possess no terms to express the softer emotions of gratitude, meekness, lowliness, grace, affection, repentance and thankfulness, while words significant of cruelty and violence

are abundant and elaborately explicit." When a missionary was conversing with a New Zealand chief respecting the future world, he said in reply, "If this be true, what is to become of the warrior? If there are no 'pas' (or native forts) to attack, he will have nothing to do." Yet that there is no lack of intelligence among them the following beautiful illustration, related by Charles Wheeler, will show. One of their warriors being asked what their God was like, placed his hand so as to produce a shadow on the trunk of a large tree that stood near them, and told his interlocutor to look at that. "There," said he, "is our god—he exists but you cannot touch him or injure him —he is before your eyes, yet you can discern no substance in the form you see and know to exist."

Religious service of various kinds among the missionaries and the natives occupied the time of Daniel Wheeler during his stay in the island. Before leaving, he addressed a long letter to the missionaries, and received one from the Church Missionary Society, dated Paihia, Bay of Islands,

New Zealand, 18th January, 1837, in which they express the pleasure which his visit and that of his son had afforded them, adding, "One effect of your visit to New Zealand has been to remind us that though there are differences of administrations, it is the same spirit which actuates the whole of Christ's mystical body, 'the Church of the firstborn, whose names are written in Heaven.' The pleasure of our meeting together is, alas! now embittered by the painfulness of separation; but our high calling entitles us to the privilege of a friendship which is not interrupted by distance or time. We cannot, however, at your advanced age, and the immense distance which will, ere long, separate us, but be solemnly reminded of the affecting words of the venerable apostle to the elders of Ephesus, 'And now I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more!' It is our earnest prayer to God for you, that, if consistent with His will, you may be spared to return to our beloved native land and to the bosom of your family, to tell all your eyes

have seen of what God hath wrought among the Gentiles by the ministry of reconciliation."

To New South Wales the *Henry Freeling* next turned her course, and on their arrival being know before they landed, their dear friends, James Backhouse and George Washington Walker, from whom they had parted nearly two years before, arrived on board. "Our joy was mutual," writes Daniel Wheeler, "at seeing each other's faces again, and I trust that our hearts were filled with gratitude and thanksgiving to Him who had sustained us through all, and brought it about for His great name's sake." About five months were spent quietly at Sydney, during which time the good little vessel which had carried them several thousand miles in calm and tempest, and had become like a personal friend, was sold, as had been arranged before they left England, the ship's company discharged, and the surplus stores disposed of. It was whilst here that the "deeply affecting intelligence" of the death of his eldest son, William, reached Daniel Wheeler. He had succeeded his father in the agricultural concerns

in Russia, and had ultimately died of consumption in the Isle of Wight. With meek submission the bereaved parent bowed to the afflictive dispensation, saying "Amen, so be it!" and rejoicing in the assurance that "to the dear departed soul it is eternal gain, through the mercy of God in Christ Jesus." This son, who previous to his conversion had passed through a period of doubt and unbelief, had been remarkably given to his father's earnest prayers, so that before the latter entered on his long missionary journeys he had the consolation of witnessing a wonderful change from darkness to light. His highest wishes respecting him had been fulfilled, and no murmuring thought blended with the final separation on earth, for Heaven with its re-union was in store. A voyage of eleven days brought the missionary-travellers to Hobart, in Tasmania, and a few months afterwards came the sad tidings that another dearly loved member of the family circle at Shoosharry had been taken beyond the reach of partings and farewells. "Received a letter," writes the doubly-bereaved father, "communicating the mournful intelligence

that my precious Jane had finished her course and entered into rest." The eldest and the youngest of the home group were thus called away within a few months of each other. Jane was a bright and interesting girl, and died of consumption at the age of twenty-one. She had much to pass through before the blessed sense of "perfect peace" was graciously given her. But the calm succeeded the storm. When contemplating her end as near, she said she had cried to the Lord for support, adding:—"I do not ask for triumph, but for calm, painlessness, a quiet dismissal. There seems nothing else I can do, a poor weak creature, but be passive in His hands, and trust; I have no merits of my own, but I have cast myself on Him and I hope He may not cast me off." She often referred to her brother William, and said, "If heavenly spirits are permitted to recognise each other, how delightful it must be!" One evening, just before, going to bed, she burst into tears, saying, "I seem to see father's image almost continually; for several days it has been almost constantly before me." A very short time before the end her voice

was heard in prayer, and then she exclaimed—"Oh the happiness! Oh the happiness! Anne, dids't thou ever see such happiness as this? the happiness!" The dawn of Heaven broke upon her.

> "Her quiet eyelids closed—she had
> Another morn than ours."

Or, as in Pope's well-known translation of an old Latin hymn—

> "The world recedes—it disappears—
> Heaven opens on my eyes—my ears
> With sounds seraphic ring;
> Lend, lend your wings, I mount, I fly;
> O grave, where is thy victory?
> O death, where is thy sting?"

Whilst at Hobart Daniel Wheeler and his son paid several visits to the Lieutenant-Governor, Sir John Frankland, and his family. After bidding "farewell" to their friends, "in the utmost signification of the words," they embarked for London by way of Cape Horn, and four months and twenty days from the time of their leaving Tasmania they reached their destination in safety, though the health of Charles Wheeler had become seriously impaired.

But the permission to "lay down the shield and quit the sword" was not yet given. Had it been his Lord's will, gladly would the veteran labourer have said with David, "Return unto thy rest, oh, my soul, for the Lord hath dealt bountifully with thee."

That time was still in the distance. Soon after setting sail for the Pacific Isles, Daniel Wheeler had felt "an unfailing evidence" that his Master had a service for him in North America after the previous mission was accomplished. His joy at again mingling with his friends at the Yearly Meeting was tempered with the sense that he was still under the "bonds of the Gospel," and having in course of time received the needed certificates authorising him to proceed in his work, he visited his bereaved family, who were still living at Shoosharry, near Petersburg, and spent as many weeks with them as he had been years absent. It was no small trial to him to leave behind him his son Charles, the faithful companion of his previous travels, in a very declining state of health, but with the Apostle Paul he could have said, "None

of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God."

On New Year's day, 1839, the vessel in which Daniel Wheeler sailed anchored at New York, having "worked up the bay amidst fields of floating ice, drifting from the mouth of the Hudson river." Soon after his arrival he was cheered by an unexpected visit from his dear friend Stephen Grellet, "who," he says, "struck me as very little altered since we parted in Petersburg twenty years ago. It was truly delightful to meet him again; though the interview could not fail to awaken many painful recollections of days that are past, when our little family circle was unbroken, and, as far as we can expect enjoyment while on earth, happy in itself. But the never-failing mercy of the Lord could be traced to have encompassed us about as with a shield, for His great name's sake, from the time of our separation up to this very day."

Daniel Wheeler attended the Yearly Meetings of Philadelphia, Virginia, New England, Ohio, and New York, and records some remarkable instances of preservation when travelling.

The company of other Friends from England, engaged like himself in Gospel service, was cheering and helpful in his solitary position; he particularly mentions in this way J. J. Gurney and Elizabeth Robson. Accounts of the continued illness of his son Charles, and also of the declining health of his youngest son Joshua, obliging him to return to England, touched his tenderest feelings, and he felt it right, after the Yearly Meeting in Ohio, to recross the Atlantic in order to visit his afflicted children. On arriving he found that they had left England, intending to winter in the South of France, but had been prevented from continuing their journey beyond Paris on account of the exhausted state of their brother Charles. Very touching is the record of the sorrowful father. "After a lonely, winterly journey, arrived in Paris late in the evening, and the next day was favoured to reach the bedside of my sinking

Charles in the little town of St. Germains, twelve miles distant. The peaceful feeling that pervades the atmosphere around him is, I humbly trust, an earnest that the everlasting arms of mercy are open to receive him when the awful change shall come. I found him apparently in a far advanced stage of consumption, and my dear Joshua looking very much shrunk and altogether in very delicate health." The beloved invalid acknowledged with gratitude a check in his disease which had been the means of allowing him to see all his family, speaking of it as a mark of Divine condescension, quite incomprehensible to himself. "It is one of the links in that chain of providences with which I have been so marvellously encompassed." Shortly before the close, he said: "O Lord, if it please Thy righteous will, release me. Blessed be Thy holy Name!" After watching the peaceful end of one who was linked with himself in no common degree, and attending the interment, which took place at Southampton, where his remains were laid near those of his brother William, Daniel Wheeler's next care was to

provide a sheltered home for his son Joshua at the Hot Wells at Clifton. Shortly after this he embarked at Portsmouth, accompanied so far by his sole surviving daughter, Sarah, to resume his Gospel labours in the United States.

"Called," in the words of Whittier,

". . . from all which Nature holdeth dear,
Feeble with years and worn with pain,
To seek our distant land again,
Bound in the spirit, yet unknowing
The things that should befall thee there—
Whether of ministry or death,
In childlike faith serenely going
To that last trial of thy faith!"

Heaven was nearer than he thought to the devoted labourer in the Gospel field. He had faithfully borne the heat and burden of the day, and the time of rest was at hand.

After being about a week at sea he took cold, which settled on his chest, and he soon became so extremely ill that it seemed doubtful whether he would survive till they entered the port. He was landed at New York in a very feeble condition, and received every care and attention; but the worn-out frame had no strength effectually

to rally. "All has been done," said the patient sufferer, "that could be done; only write to my dear children and tell them how it is. The work has been going on with the day. Love to all my friends on this side of the Atlantic as well as the other. I want nothing but the love of my Heavenly Father and I witness it." Towards evening he addressed a few lines to his distant family in a very tremulous and almost illegible hand. "I have been landed," he writes, "a very sick man in this city; but my most gracious Lord hath borne me up in a marvellous manner through a multitude of distress and difficulty, for His great name's sake and for His dear Son's sake." One night a friend sat up with him whom he had not seen since his return to England the preceding autumn. On observing him, he said, "I have had a suffering time since I left America, but I have been mercifully directed as to an hair's breadth." Then, spreading out his hand, he added, "Yes, plainly, as if I had had a scroll of directions in my hand." Towards morning, when apparently in a very exhausted state, he said to those around him: "Well now, my dear friends, I want to be

left entirely alone with my heavenly Father;" and several times during his illness, he made the same request.

Some days afterwards, in allusion to arrangements respecting his papers, he said he had now done with the things of this world; he had no wish to live except for the sake of his family, and that the Lord Jesus might live in him. He had been his guide for many years, and he had declared His name unto thousands; he had no hope but in Him—He was the same Lord over all.

To his long-valued friend Stephen Grellet, who called on him, he recapitulated briefly what had occurred since he left America, alluding to the consolation he had received at the death of his beloved Charles, when he was made to rejoice in the midst of grief. He added, "The Lord is good to them that love and fear His name. Great things hath He done for me, things so wonderfully marvellous that they would hardly be believed were I to tell of them. If I have experienced any shortness in my journey Zion-ward, it has been on my side, not the Lord's, for He has been faithful, and his promises have been and remain to be, yea

and amen for ever. Whilst I was on ship-board, and thought by some of the passengers to be nigh unto death, how did the Lord appear for my help and consolation, and since I have been in this chamber how has He appeared for my comfort in the night season, and I have been enabled to sing hymns of praise and thanksgiving unto Him. When the ship made her soundings, I made my soundings upon that Rock whose foundation is from everlasting to everlasting. I saw that I should be safely landed, though extremely weak in body, and I was enabled to say, should the Lord see meet to raise me up and strengthen me still to show forth His wonderful works to the children of men, or cut the work short in righteousness, 'Thy will, oh God, not mine, be done.'" "I do not see how the end will be." At another time he said, "I feel the Saviour to be near me every hour of the day."

A well-known minister in the Society of Friends, Jacob Green, from Ireland, was permitted an interview with him. In the course of it, Daniel Wheeler said he had the same faith that had been with him through life, founded upon the

Gospel of Christ, which enabled him to say with the Apostle, "Nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live I live by the faith of the Son of God, who loved me and gave Himself for me." Hearing that the ship in which he had come over from England had again sailed, he remarked that the captain had gone and left him; but added, in a moment, "If my Heavenly Father cares for me, I shall fear nothing. He is my only hope."

When some one from a distance said how glad he should be to help him, his reply was, "I have but one Helper, but He is Almighty." On another occasion he said to some friends who had come to bid him farewell, that he could not tell half what had been done for his soul, but the time might come when it would be proclaimed as on the house-top. One of them remarking that it was a great favour to see him preserved in so much calmness and quietness, "Oh," he rejoined, "you *would* think so, if you knew all," intimating the peaceful state of his mind. On the last morning of his life, he was wheeled into the adjoining apartment as usual, and shortly after he remarked

to one of the family, who had most affectionately watched over him, "perhaps this day will end all your cares and troubles."

Between four and five o'clock, a young friend who had watched by him part of the preceding night called to take leave as he was about to attend a distant Yearly Meeting. "Our dear father" (writes the son from whom this account of the last days of his venerated parent is taken almost verbatim) "acknowledged his kindness, adding, 'Give my dear love to all my friends. God reigneth over all: His mercy and goodness have never failed me. The end I have not been able to see." About twelve at night his redeemed spirit, without sigh or struggle, left its mortal tabernacle and entered the city which hath "no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it and the Lamb is the light thereof."

"Servant of God, well done!
Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master's joy."

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